

EXPLANATION OF INVENTORY

HAGGADAH: “To tell” the story of the Passover and Exodus

- Four cups of grape juice, based on the four “I will” statements of Exodus 6:6-7

Table Setting

Pascal Lamb (Represented by a whole shank bone)

Matzah: Unleavened Bread (He is without sin)

Maror: Bitter Herbs (The bitterness of sin and our bondage)

Karpas: Parsley in Salt Water (New life and our tears)

Haroset: Mortar (The toil of our hands)

Boiled Egg (The hardness of our hearts) dipped in salt water (the tears that are caused by it)

Roasted Egg (The Temple in ruins)

Portions derived from several haggadot

Beit Avanim Chaiot – A Messianic Haggadah

Celebrate Passover Haggadah – Joan Lipis

The Haggadah – Joshua and Stephanie Montgomery

Scriptures derived from English Standard Version

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PREPARATION

“In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.” Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the L-rd will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the L-rd will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. (Exodus 12:18-24)

Scripture Reading:

Then came the day of the Unleavened Bread on which the Passover lamb had to be sacrificed. Y’shua sent Peter and John, saying, “Go and make preparations for us to eat the Passover.” “Where do you want us to prepare for it?” they asked. He replied, “As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, ‘The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, all furnished. Make preparations there.”

Introduction:

A Messianic Passover is a retelling of humanity’s fall and redemption and the sacrifice that was necessary to reconcile each of us to G-d. Understanding and partaking in the Passover experience can deepen our understanding of First Fruits, of Communion, and the entire Christian story. Indeed, the Passover and First Fruits are inseparable, thus our dinner tonight will weave a story between these two events.

Why can Gentiles partake of the Passover?

Scripture says that all Jews are to forever remember the Passover and that no foreigner is to eat of it. And the L-RD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it.” Exodus 12:43

It was a night of watching by the L-RD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the L-RD by all the people of Israel throughout their generations. And the L-RD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it.” If a stranger shall sojourn with you and would keep the Passover to the L-RD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.” Exodus 12:42-43, 48-49

However, Christians, as believers in Y’shua the Messiah, are no longer strangers to G-d. As Paul proclaims in Ephesians,

Reader: Therefore, remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without G-d in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to G-d in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of G-d, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone. Ephesians 2:11-20

Call to Worship

Leader: O G-d, we come to you recognizing that you are the Source of all we have and all we are. We set apart this night to remember Your mighty acts as You preserved and protected us. You have given Yourself to all who believe in You. We rest in Your love, Your sovereignty, Your judgment and Your redemption. We declare our faith in You, as did our fathers before us.

Reader: Believers in Y'shua can rejoice!

All: We rejoice that through Your Son You have freed the world from the bondage of sin, ignorance and idol worship. In the presence of loved ones and friends, and with the symbols of festive rejoicing before us, we gather now for our sacred celebration. With the household of Israel, and all who call themselves by Your name, Father G-d, we are linked with the past and bonded with the future.

Reader: We heed the divine call to service. In word and deed we relive the story that has been told so that all people might see its shining fulfillment in the person and presence of Messiah. As we gather to observe the Passover we recall Your command in Exodus 12:17:

All: “And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever..”

Leader: We remember the day on which the Jewish people went forth from Egypt, from the house of bondage, and how You freed our Jewish ancestors with a mighty hand. It was not simply our ancestors who went forth, but all of us who have been freed from the bondage of idol worship and sin. We stand with those You have chosen to be a separate and peculiar people and to whom You have revealed Your law and word.

BIRKAT HA-NER – LIGHTING THE CANDLES

In order to begin the celebration of Passover, the “Woman of the House” must light the candles. Most Jewish celebrations cannot begin without a woman lighting candles. And the Passover is one of these celebrations.

As the woman begins the Seder and gives light to the Passover table, so it was from the seed of a woman the Messiah came to perform His redemptive ministry and bring light to the world.

Woman: Baruch Atah Ado-nai Elo-hei-nu Melech Ha'olam, Asher Kidshanu Al Ya-dei Euna B'Y'shua Ha-Mashiach, or Ha'olam, U B'Shemo Anu Madlikim Ner Shel Pesach.

All Women: Blessed are you O L-rd our G-d, King of the Universe, Who has sanctified us through faith in Y'shua the Messiah, the Light of the world and in His name we kindle the Passover Lights.

KIDDUSH – CUP OF SANCITIFICATION

The first cup of wine or juice is poured. It is the Cup of Sanctification. The first cup is a cup of blessing based upon the first “I will” statement in Exodus 6:6. After G-d had heard the cries of the Israelites in their bondage, He speaks to Moses and tells him to tell the Israelites of His promise.

I WILL BRING YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS. EXODUS 6:6

This Cup is a cup of blessing because G-d answered the cries of the Israelites in their bondage and said He would deliver them. How often does G-d still hear our cries and answer them? May we remember these blessings as we drink the first cup.

Let us say the blessing over the first cup.

All: Baruch Atah Ad-nai El-henu melech ha'olam borey pri hagafen.

All: Blessed are you, O L-rd our G-d, King of the Universe, Creator of the fruit of the vine.

Leader: Blessed are You, O L-rd our G-d, King of the Universe, who has chosen us out of all the people of the world and made us holy through Your Word. With love You have given us commandments to follow, festivals for rejoicing, holidays for gladness, and this feast of Passover, an anniversary to remember our freedom, and this season of deliverance to remember the

departure from Egypt. You have chosen us. You have given us this holy Festival with loving kindness and blessed us with your favor.

All who know the shhecheyanu:

All: Baruch ata Ad-nai, El-henu melech ha'olam, sh'he-che-yanu, v'keyemanu, v'higianu, la'zeman ha-zeh.

All: Blessed are you, O L-rd our G-d, King of the universe, who gave us life, and sustained us, and enabled us to reach this season of joy.

All should Drink of the First Cup now

URCHATZ – Washing the Hands

Leader: Ancient regulation requires that hands must be washed before dipping food into any liquid. In the days when the Temple was standing, it was part of the process of purification to be holy unto the L-rd. During the Seder, it might have been at this point that, as the leader of the house, Messiah prepared to wash, not his hands, but the feet of his disciples.

Reader: John 13:4-5 records what happened: “He rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

Leader: What a contrast to the argument that the disciples had just had regarding who would be the greatest in the kingdom of G-d. Messiah demonstrated that humiliation often comes before exaltation.

Men: Messiah said, “And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” Mark 9:35

Women: And he said, “If I then, your L-rd and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you..” John 13:14-15

All: Y'shua's washing the disciples' feet was only one act of his humility. “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of G-d, did not count equality with G-d a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” Philippians 2:5-8

All: The purification process included sacrifice because no amount of water could cleanse us from our sins. G-d said, “For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.” Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.” Leviticus 17:11 and Hebrews 9:22

Men: At the Seder, Y'shua said, “Unless I wash you, you have no part of me.”

Women: He also said, “You are clean, though not every one of you.”

All: For he knew who was going to betray him.

All dip hands in water with lemon.

KARPAS – Parsley and Salt Water

Two or three things of note. When we dip the parsley into the salt water, we dip twice, only eating the parsley after the second dip. Why is this? Well, it is often said if you have two Jews you will have three opinions, here is the explanation I like best. The salt water can represent the Red Sea, the parsley represents on the first dip the Israelites who went into the sea and then out onto the other side, the second dip represents the Egyptians who followed, into the Red Sea and then into our mouths, they did not make it to the other side.

The salt water represents the tears of the Israelites as they toiled in bondage in Egypt. The parsley represents the hyssop reeds that they used to smear the paschal lamb's blood on the doorposts.

The salt water reminds us of the tears we shed while we were in slavery, while the greens remind us of the new life our L-rd has given us. Let us also remember the tears and sweat of anxiety which fell to the ground “like great drops of blood” which poured forth from Y’shua the night he was betrayed. Let us also remember the new life His suffering provided for us.

Let us all dip the parsley into the salt water and say the blessing before we eat together.

Leader: Baruch atah Ad-nai El-henu melech ha’olam borey pri ha-adama.

All: Blessed are You, O L-rd our G-d, King of the universe, creator of the fruit of the earth.

The Karpas should be eaten now.

YACHATZ – Breaking the Matzah

The three loaves of unleavened bread contained in the single matzah tosh (linen matzah cover/pocket) are called a “Unity”, an Echad, in Hebrew. This Unity can be seen here as a compound unity. The use of this word with the meaning ‘Compound unity’ can also be seen in the relationship between a man and his wife, “for this cause a man shall leave his father and mother and cleave unto his wife, and the two shall become one (echad) flesh.” Traditionally, the Unity of the matzah tosh is seen as a representation of many things. For example, it is seen to represent the unity of the Fathers: Avraham, Yitzchak, v’Ya’acov (Abraham, Isaac, and Jacob). Or, it can be seen to represent the unity of worship: Kohanim, Levi’im v’Yisrael (the Priests, Levites, and the rest of Israel).

As Believers in Y’shua, we can see, quite clearly, that this unity represents the compound Unity of the Holy One, blessed be He. For the same word that is used to represent the compound unity in the matzah tosh is found in the Shema, our affirmation of faith, “Hear O Israel, the L-RD our G-d, the L-RD is One (echad).” We should note that although we know the 1st and 3rd loaves (Abba v’Ruach HaKodesh, Father and Holy Spirit) are present in the Echad, it is only the 2nd loaf (Bar, Son, Heir) that is seen.

Why do the nations rage, and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the L-rd and against His Anointed (Messiah/Bar/Son/Heir). Serve the L-rd with fear, and rejoice with trembling. Kiss the Son lest he be angry, and you perish in the way for His wrath is quickly kindled. Blessed are all who take refuge in Him. (Psalm 2:1-2, 11-12)

Who has ascended to Heaven and come down? Who has gathered the wind in His fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son’s name? Surely you know!” Proverbs 30:4

It is also Jewish tradition that the middle piece of Matzah, the Afikomen, is broken in half and hidden during the meal to be redeemed shortly thereafter. Interestingly, there is no agreement of where this tradition originated or what the word Afikomen means. But for thousands of years the middle Matzah has been broken in the Passover meal.

Leader: This is the bread of affliction which our ancestors ate in the land of Egypt. Then we were slaves, now we are free! We celebrate Passover here, next year maybe in the land of Israel.

Reader: The broken matzah is also the symbol of the affliction suffered by Y’shua to bring us ultimate peace through faith in Him.

All: As freed men, let us share with all who are hungry. Let all who are lost or in want share the hope of Passover.

MAGGID

Mah Nishtannah - The Four Questions

This next section developed from the imperative of Exodus 12:26-27: “When your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the L-rd’s Passover, who passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’”

The questions we are about to ask provide the opportunity to tell the story in a most dramatic way so that the past, present and future collide as we see

G-d's hand upon us. Tonight's celebration is to be a living drama. It is not the record of a dead event, or an allegory. It is to be an act of personal identification.

The Exodus event provided G-d's pattern of salvation. This pattern is repeated throughout the Scriptures. We see G-d in His infinite compassion and love stooped from the heavens to bring His people out of desperate trouble and to provide for them in a new and good environment:

Leader: Bringing Israel out of bondage to Egypt and into the Land of Promise.

All: Bringing Israel out of exile in Babylon and back into the Land.

All: Bringing those who believe in Y'shua out from the kingdom of darkness and sin; bringing them into the kingdom of light and life.

Reader: Bringing believers of all eras out of this creation and into the new heavens and new earth.

All: **Ma nishtanah halailah hazeh mikol haleylot!**
(How different this night is from all other nights!)

Child #1 How different this night is from all other nights!
On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?

Child #2 How different this night is from all other nights!
On all other nights we eat herbs of any kind; but on this night why only bitter herbs?

Child #3 How different this night is from all other nights!
On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?

Child #4 How different this night is from all other nights!
On all other nights we eat our meals sitting or reclining; but on this night why do we eat in a reclining position?

Leader: "You shall observe this rite as a statute for you and for your sons forever.." Exodus 12:24

All: "And when your children say to you, 'What do you mean by this service?' Exodus 12:26

Leader: "you shall say, 'It is the sacrifice of the L-rd's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" Exodus 12:27

THE REPLY

All: We were Pharaoh's slaves in Egypt, and the L-rd our G-d rescued us with a mighty hand and an outstretched arm. And if the L-rd, blessed be He, had not brought our forefathers out of Egypt, then we, our children and our children's children would still be slaves.

Leader: Our children have asked, "Why do we eat reclining?" We celebrated the first Passover while we were still in bondage to Pharaoh. Tonight, we recline in luxury, which is symbolic of the spirit of freedom and comfort which is found in our homes because we are no longer slaves serving taskmasters but free men seated around this table. We who are believers in Y'shua can rejoice as we keep the Passover in remembrance of our own slavery to sin.

All: We know that with a mighty hand and an outstretched arm the L-rd our G-d rescued us. So, that is why, even though we might all be wise, learned, full of experience and understanding, knowing G-d's Word well, it is still our responsibility to tell the story of the going out from Egypt and to praise Him.

Leader: The L-rd said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth

day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. \ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the L-rd's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the L-rd. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. Then the people of Israel went and did so; as the L-RD had commanded Moses and Aaron, so they did. At midnight the L-rd struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the L-rd, as you have said.” Exodus 12:1-13, 28-31

All: Blessed be He who keeps His promise to Israel. For the L-RD premeditated the end of the bondage, thus doing that which He said to Abraham in the Covenant, as it is said: “Then the L-rd said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.”” Genesis 15:13-14

THE MIDRASH

Leader: My father and his family went down into Egypt, and sojourned there. We were few in number when we went, only seventy people. We moved because there was a famine in Canaan and we needed food and pasture for our flocks. Joseph arranged with Pharaoh for us to sojourn in

the land of Goshen. While we were there, we became a nation. We multiplied and became like the stars of heaven. We grew strong, great and powerful, and the Egyptians were afraid. They afflicted us and laid upon us hard bondage. We cried to the L-RD, the G-d of our fathers, and the L-RD heard our voice, saw our affliction, toil and oppression, and G-d remembered His covenant with Abraham, Isaac and Jacob and the L-RD brought us forth out of Egypt with a mighty hand and an outstretched arm and with great terribleness, and with signs, and with wonders. Genesis 47:4; Deuteronomy 10, 26 and Exodus 1, 2.

All: The L-RD brought us forth out of Egypt.

Leader: “For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the L-rd..” Exodus 12:12

MAKKOT: CUP OF JUDGMENT

The Makkot is the Cup of Judgment. It is based upon the second “I will” statement declared by G-d.

I WILL RESCUE YOU FROM THEIR BONDAGE
EXODUS 6:6

Leader: Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles, lest the L-rd see it and be displeased, and turn away his anger from him. Proverbs 24:17-18

All: Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Romans 12:14-15

Leader: Is it for the judgments that we praise the L-RD?

All: No, for the L-RD loved the Egyptians even as He loved us. But it is for the L-RD's Infinite mercies that we praise Him!

**PLEASE DIP YOUR FINGER AND REPEAT AS I
RECITE THE PLAGUES**

BLOOD	BOILS
FROGS	HAIL
VERMIN	LOCUSTS
FLIES	DARKNESS
PESTILENCE	KILLING THE FIRST BORN

Leader: **All:**

Had He had rescued us from Egypt, but not punished the Egyptians
Dayeinu

Had He executed judgment against them, but not done justice to their idols
Dayeinu

Had He had done justice to their idols, but not slain their firstborn
Dayeinu

Had He slain their first born, but not given us their property
Dayeinu

Had he given us their property, but not divided the sea for us
Dayeinu

Had He brought us through the sea, but not drowned our oppressors
Dayeinu

Had He drowned our oppressors, but not supplied us in the desert for forty years
Dayeinu

Had He supplied us in the desert for forty years, but not fed us with manna
Dayeinu

Had He fed us with manna, but not given us the Shabbat
Dayeinu

Had He given us the Shabbat, but not brought us to Mount Sinai
Dayeinu

Had He brought us to Mount Sinai, but not given us the Torah
Dayeinu

Had He given us the Torah, but not brought us to the Land of Promise
Dayeinu

Had He brought us to the Land of Promise, but not built us the temple
Dayeinu

Had He built us the temple, but not provided permanent salvation
Dayeinu

**All: But, Praise the L-RD! G-d provided permanent salvation through
the sacrifice of our Messiah!**

**THE THREE ESSENTIALS OF PASSOVER: PESACH,
MATZAH AND MAROR**

The Pesach

The Pesach reminds us of the paschal lamb that was sacrificed. Through the sacrifice and blood of the lamb, the first born of the Israelites were saved from death. As believers in Y'shua we recognize that Y'shua became like such a lamb and was sacrificed so that whoever believes in Him should not perish but have everlasting life. As scripture tells us:

Leader: The children of Israel were told how to protect themselves from the last plague. Each family was to take a lamb and kill it and drain the blood into a basin; and then take a bunch of hyssop and dip it in the blood and strike the upper lintel and two side doorposts of the house wherein they shall eat it. "And the blood shall be to you a token upon the houses where you are: and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

But why did the children of Israel need to be protected against the angel of death who was sent out to execute judgment upon the oppressor? The answer can be found through scripture, "Surely there is not a righteous man on earth who does good and never sins". Eccles. 7:20 "The soul who sins, shall die" Ezekiel 18:20 Every human being who fails to live up to the moral law of G-d is guilty and has to pay with his life. The blood of an

innocent lamb becomes the symbol of an innocent life covering a guilty life from the eyes of a Holy and Just G-d. “When I see the blood I will pass over you.” The prophecy of Isaiah 53:7 says, “He (the Messiah) is brought like a lamb that is led to the slaughter...”

All: Yochanan (John) seeing Y’shua, said, “Behold, the Lamb of G-d who takes away the sin of the world”. Prophecy and history meet. “for Messiah. our Passover Lamb, has been sacrificed.” 1 Cor. 5:7

The Matzah

There are four characteristics of the Matzah that are important to know.

1. The Matzah is considered the bread of affliction because it was the bread of the Israelites in their slavery.

2. The Matzah is without yeast because the Israelites had to leave Egypt so quickly there was no time to wait for the bread to rise.

3. Leaven is also a Biblical symbol for sin. Because the Matzah is without leaven it is also pure in its affliction.

4. In its preparation, the Matzah is always striped and pierced. There are actually special cooking tools designed to pierce home-made Matzah.

All of these characteristics serve as a beautiful illustration of our L-rd, Y’shua, His character and His sacrifice. Isaiah refers to Y’shua as afflicted. He was also without sin, just as the Matzah has no leaven. Y’shua was whipped, or striped, as it is also called because of the marks left upon the body. And He was pierced with nails when He was crucified upon the cross, and his side was pierced by the Roman soldier.

All: As the Scripture says, “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.” Isaiah 53:5

The Maror

Leader: These are the bitter herbs which we will eat. Our children have asked, “What is the reason for them?”

All: It is because the Egyptians made the lives of our fathers in Egypt so bitter and miserable. As it is said, “and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.” Exodus 1:14

Leader: But also, when we celebrate Passover each person is to consider themselves as one brought out of the bondage in Egypt. Because, when G-d instituted Passover, He said, “You shall tell your son on that day, ‘It is because of what the L-rd did for me when I came out of Egypt.’ Exodus 13:8

The Maror is also important because it represents the bitterness of sin from which we as believers are freed by the Sacrifice of Y’shua. We should take care, therefore, to live like freedmen, rather than live in the bitterness of the bondage of sin.

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from G-d? You are not your own, 20 for you were bought with a price. So glorify G-d in your body.. 1 Cor 6:19-20

All: We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence Him, who wrought all the miracles for our ancestors and us; for He brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light and from servitude to redemption. Hallelujah!

The Cup of Instruction

Leader: For G-d so loved the world, that He gave His only son, that whoever believes in Him should not perish, but have eternal life. Yochanan (John) 3:16.

Let us say the blessing over the second cup.

All: *Baruch atah Ad_nai El_henu Melech ha’olam borey pre hagafen*
Blessed are You, O L-rd our G-d, King of the universe, creator of the fruit of the vine.

All should Drink of the Second Cup now

RACHTZAH - WASHING THE HANDS

We all wash our hands now in preparation for the eating of the Passover elements

All participants should now dip their fingers in the small bowl which has the piece of lemon in it, symbolically washing their hands.

Eating the Matzah

Everyone should break off a piece of the Matzah from the table and let us say together the blessing over the Matzah before we eat.

All: *Baruch Atah Ad_nai El_henu Melech Ha'olam hamotzi lechem min ha'aretz.*

Blessed are you, O L-RD our G-D, King of the universe, who brings forth bread from the earth.

Blessed are you O L-RD our GD, King of the universe, who has commanded us to eat unleavened bread.

ALL EAT THE MATZAH

Eating the Maror

Recall that the Passover story weaves together and is inseparably intertwined with the Seder. As we eat the bitter herbs it is interesting to note two things. First, Y'shua also partook of the bitterness of the Maror. This is a remarkable example of how He walks along-side us and how He experienced all the bitterness of a fallen world even though He was without sin. Second, this is most probably the point in the Passover where He exposed Judas as the one who would betray Him, though the other disciples did not know.

Reader: Thus, fulfilling the Prophecy: "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me." Psalms 41:9

Everyone should break a small piece of matzah for dipping into the maror

Let us all say the blessing together:

All: Blessed are you, O L-RD our G-D, King of the universe, who has commanded us to eat the maror.

Eating the Haroset

Finally, everyone should take two pieces of Matzah and make a sandwich with the Haroset and the Maror. This symbolizes the bricks which the Israelites toiled to make. It is also a double reminder of the bitterness and consequence of sin in our world. Let us eat together.

SHULCHAN ORECH - THE TABLE IS SPREAD

The first, and longest, part of the Seder is now complete. Dinner will be served now and the Afikomen will be hidden.

BARECH – Blessing the Meal

Leader: Here we give thanks after the meal to remind us that all we have just enjoyed has come from and through the provision of G-d. We must be aware that His goodness and bounty are constant, daily occurrences and will always be so.

And you shall eat and be full, and you shall bless the L-rd your G-d for the good land he has given you. Deuteronomy 8:10

All: As David gave thanks for G-d's salvation, we too give thanks for Messiah; and as the prophets gave thanks for Jerusalem and the promises for freedom, so do we give thanks for the New Jerusalem.

Leader: Let us bless you, our G-d, of whose gifts we have partaken.

All: Blessed are you, our G-d, by whose goodness we exist and by whose loving-kindness we will have eternal life.

Leader: Blessed are you, our G-d, King of the universe, who feeds the whole world with your goodness, and with grace, kindness and mercy. For your mercy endures forever.

All: We will give thanks unto you, O G-d, for having caused our ancestors to inherit that desirable, good and ample land; and because you have brought us forth from the land of Egypt, and redeemed us from the house of bondage.

Leader: We thank you for your covenant, your commandments and your love. Your mercy endures forever.

All: As believers in Y'shua we thank you O G-d, for Messiah Y'shua, that we have been cleansed, forgiven of all our sins so that we can stand before you without fear. We thank you for your promise to never leave or forsake us, but to return and bring us to your New Jerusalem. We will dwell in your house forever.

TZAPHUN - RETREIVING THE AFIKOMEN

Before the Passover can continue, the Afikomen, which was hidden during the meal, must be found. Traditionally when the Afikomen is found it is considered to be redeemed. However, as followers of Y'shua we know that it is not the Afikomen that is redeemed but us through His resurrection. So let us find the Afikomen. There is a small reward for finding it. (Those who know where it is and are not looking for it, may help those who look with "cold", "warm", "warmer" etc.)

THE CUP OF REDEMPTION

Now that the Afikomen has been found let us fill the Third Cup: The Cup of Redemption. It is called the Cup of Redemption because of the third "I will" statement in Exodus.

I will redeem you with an outstretched arm and great judgment. Exodus 6:6

It is significant that the Afikomen was hidden and then found and that the service cannot continue without it. Through these actions we see even more

clearly Messiah in the Passover. After the Afikomen was broken it was wrapped and hidden. This is symbolic of Messiah's death, whose body was wrapped and buried in a tomb for three days. It is also significant that the Passover cannot continue until the Afikomen is raised up from hiding, because without it we cannot drink of the Third Cup: The Cup of Redemption. This is very illustrative of our relationship with G-D, because our redemption has come only through Messiah's death and resurrection.

G-D promised the Israelites that He would redeem them from slavery. Likewise, through the blood of the Messiah, He redeemed us from slavery to sin. As we partake of the third Cup and the Afikomen let us remember that this redemption came at a great cost. In the Passover, the redemption of the Israelites came through the blood of the paschal lamb where the judgment of G-D fell upon the Egyptians. In the redemption of humanity, the judgment of G-D fell upon Y'shua. Just as the Afikomen was broken and separated from the Unity, Y'shua was crucified and forsaken by G-D so that we might be redeemed.

Leader: The third cup, the Cup of Redemption, recalls G-d's promise to redeem His people. He who brought our Fathers out from the slavery of Egypt and Babylon has also redeemed us from the power and penalty of sin.

All: Truly no man can ransom another, or give to G-d the price of his life, for the ransom of their life is costly and can never suffice. Psalm 49:7-8

Leader: But G-d will ransom my soul from the power of Sheol, for He will receive me. Psalm 49:15

All: The L-RD redeems the life of his servants; none of those who take refuge in him will be condemned. Psalm 34:22

Leader: The L-RD is my rock and my redeemer.

All: He became their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them.. Isaiah 63:8-9

Leader: We look forward to the final redemption promised in the new covenant. "I will put my law in their minds and write it on their

hearts. I will be their G-d and they will be my people.”

(Everyone raises the third cup, the Cup of Redemption)

All: I know my redeemer lives.

Leader: To confirm the covenant at Mt. Sinai, Moses took the blood of the sacrifice offerings and sprinkled it on the people. As recorded in Exodus 24:8, he said, “This is the blood of the covenant that the L-RD has made with you.”

As the Seder was celebrated, Messiah was about to confirm the new covenant with his blood. Y’shua said, “Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.”, Now the Cup of Redemption becomes our “thank offering.”

All: *Baruch atah Ad_nai, el_haynu melech ha’olam, boray pri hagafen.*
Blessed are you, O L-RD our G-d, King of the universe, creator the fruit of the vine.

**All drink from the third cup
ELIJAH’S PLACE**

Leader: Notice that a place has been set at the table, but not used. Is has been set for Elijah whose return before the coming of Messiah was proclaimed by the prophet Malachi: “Behold, I will send you Elijah the prophet before the great and awesome day of the L-rd comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.” Malachi 4:5-6

Elijah was to warn the people of G-d’s judgment and to prepare the people for the coming Messiah. We know that Elijah’s work was already accomplished in Yochanan the Baptizer. Nevertheless, we keep Elijah’s place a reminder of Messiah’s next coming and of the many people who do not know of him. It is to them we must bring the message of true redemption. For not only will Messiah bring peace, but He will bring wrath upon all those who do not know Him.

Our Jewish brethren open the door so that the prophet may enter. They wait breathlessly to see if he will indeed herald the coming of Messiah. However, we open the door to show our trust and dependence upon G-d and to alert our oppressors and the lost of His coming.

A child will open a door in anticipation of Elijah’s return

Leader: You are forgiving and good, O L-RD, abounding in love to all who call to you. But You will pour forth your wrath upon the nations that do not recognize You, and upon the kingdoms that do not invoke Your Name.

Not unto us, O L-RD! Not unto us, but to Your Name be the glory, because of your love and faithfulness.

All: Why do the nations say, “Where is their god?” Our G-D is in the heavens; He does all that He pleases. Psalms 115:2-3

Leader: You who fear Him, trust in the L-RD – He is your help and shield.

All: The L-RD has remembered us; He will bless us; He will bless the house of Israel. He will Bless the house of Aaron. He will bless those who fear the L-RD, both the small and great. Psalms 115:12

Shut the door

HALLEL – Songs of Praise

Psalms 115-118 are the Psalms in “The Hallel”. Y’shua and his disciples were probably singing these Psalms as they left the Upper Room.

Imagine how Y’shua might have felt as He sang these Psalms. The words were written for Him and by Him before the foundation of the universe. They are words of victory and surrender. The Hallel was the perfect libretto as Messiah moved to the cross. On the way to Gethsemane, now only hours before His crucifixion, Y’shua sang the words of joy, of love and of trust in G-d.

Leader: Let us praise the L-RD our G-d who hears and acts on our behalf. We join our ancestors who sang the Hallel at every festival while the Temple was standing.

I love the L-RD, for He heard my cry for mercy. Because He turned His ear to me, I will call on Him as long as I live.

All: The cords of death entangled me, I was overcome by trouble and sorrow.

Leader: Then I called on the name of the L-RD:

All: O L-RD, save me!

Leader: L-RD you are gracious and righteous.

All: L-RD you are full of compassion. When I was in great need, You saved me.

All: Be at rest once more, O my soul, for the L-RD has been good to you.

Leader: You O L-RD have delivered my soul from death,

All: My eyes from tears,

Leader: My feet from stumbling that I may walk before you L-RD in the land of the living.

All: How can we repay you L-RD for all Your goodness to us? We will lift up the Cup of Salvation and call on Your Name, L-RD.

Leader: We will fulfill our vows to You in the presence of all your people.

All: O L-RD, truly I am your servant. You have freed me from my chains.

Leader: We will sacrifice a “thank offering” to You in the presence of your people.

All: And in the courts of the house of the L-RD.

All: Praise You L-RD!

Leader: Thank you L-RD, You are good.

All: Your love endures forever.

Leader: Let Israel say:

All: His love endures forever.

Leader: Let those who fear the L-RD say:

All: His love endures forever.

Leader: In my anguish I cried to the L-RD, and He answered me by setting me free.

All: The L-RD is with me.

Leader: I will not be afraid. What can man do to me? The L-RD is with me. He is my helper.

All: I will look with triumph on my enemies. I was pushed back and about to fall, but the L-RD helped me.

Leader: The L-RD is my strength and my song. He has become my salvation.

All: I will not die but live, and will proclaim what the L-RD has done.

Leader: Open the gates of righteousness; I will enter and give thanks, for He has become my salvation.

All: The stone the builders rejected has become the chief cornerstone.

Leader: The L-RD has done this, and it is marvelous in our eyes.

All: This is the day the L-RD has made, let us rejoice and be glad in it.

Leader: O L-RD save us; O L-RD grant us success.

All: O L-RD save us, O L-RD grant us success.

Leader: Blessed is he who comes in the name of the L-RD.

All: Blessed is he who comes in the name of the L-RD.

Leader: The L-RD is G-d, and He has made His light shine upon us.

All: With boughs in hand, join in the festal procession up to the horns of the altar.

Leader: You are my G-D, and I will give you thanks.

All: You are my G-d, and I will exalt you.

Leader: Give thanks to the L-RD, for He is Good.

All: His love endures forever.

THE CUP OF PRAISE

We now come to the fourth cup, the Cup of Praise, also known as the Cup of the Kingdom. The disciples drank, thinking the time had come for their master to march triumphantly into Jerusalem. But Messiah knew there was another cup from which he had to drink. He did not drink from this one. Instead he said, "I tell you, I will not drink of this fruit of the vine from now until that day when I drink it anew with you in my Father's Kingdom." As we drink, may we remember the past, rejoice in the present and rest in the future. Let us look forward to Messiah's return. In that day there will be a better feast: the wedding banquet to which all who know, trust and worship Him have been invited.

All raise the fourth cup

Leader: In praise of the salvation the L-RD has brought and that which is yet to come, we raise the fourth cup and recite in Hebrew:

All: *Baruch atah Ad_nai, El_haynu, melech ha'olam, boray pre hagafen.*

Blessed are You, O L-RD, our G-d, King of the universe, creator of the fruit of the vine.

All drink of the fourth cup

Leader: Blessed are You O L-RD, G-d of Israel, G-d of our fathers. We praise You for who You are and for all the mighty deeds Your hand has done.

All: Your love endures forever.

Leader: At Your command the earth and its fullness were created. At Your voice the seas parted for those who believed in You. For Your goodwill and pleasure You redeemed Israel and sanctified it to be a holy nation of priests to serve You.

All: Your loves endures forever.

Leader: You also redeemed those who worshipped idols, calling Your own a people who formerly were not called Your people.

All: Your love endures forever.

Leader: You alone are worthy to be praised. You are faithful when we are not. Our mercies are new every morning. You have promised never to leave or forsake us.

All: Blessed are You, O L-RD our G-d, who has given us the gifts of salvation and eternal life. And this is eternal life that we might know You, the one true G-d and Messiah Y'shua whom You sent. We look beyond Your promise for a restored Israel to Your promise of a new heaven and new earth. May the time not be distant O L-RD when we might dwell in the New Jerusalem. In that day every knee shall bow and every tongue confess that Messiah is L-RD. You will wipe away every tear. There will be no more death or mourning or crying or pain, for the old order of things will pass away. We will proclaim with the heavenly hosts:

Worthy is the Lamb who was slain. Salvation belongs to our G-d, Who sits on the Throne and to the Lamb.

NIRTZAH – Conclusion

All: The Seder of the Passover is now complete, even as our salvation and redemption are now complete. We were privileged to celebrate it this year. May we live to celebrate it again.

Leader: Holy One, who dwells in our hearts, restore the countless congregations. Speedily lead the children of your people redeemed, to Zion in joyful song.

And they returned to Jerusalem with great joy and were continually in the Temple, praising G-d.

All Participants say:

L'shanah ha-ba'a b'Yerushala'im!

Next year in Jerusalem!

